On Mysore Government Service.

Papers re Transfer
of K. Venkatarangiah

Office of the Private Secretary
to H. H. the Maharaja of Mysore.

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We are witnessing to-day a struggle that is going on in the world between the forces of civilization and barbarism. In the years after the last War and until recently the world was in a predicament. It had the choice before it of civilization or barbarism, of ordered civilized life or of the life of the jungle. To the observant eye there were indications that the forces of barbarism and not those of civilization were gaining ascendency. Let us compare conditions of the world particularly of Europe about 1900 with those prevailing in 1938. The Europe of 1900 was certainly not civilized to the highest degree and though it was a civilization based on social inequalities, it had a respect for law, for humanity, and for decorum in international relations and for justice and tolerance, which were hardly perceptible in 1938. The difference between the Europe of 1900 and the Europe of the present day consisted not merely in the negligible amount of communal cruelty, injustice, persecution, hatred, intolerance and savagery then as compared with what obtains now; it consisted also in the reaction of public opinion to what were then considered violations of the ordinary decencies of civilization. The Zabern incident in German history has become famous. A German cobbler was beaten with impunity by a German officer, the incident was debated in the German Reichstag and shook the German Government to its foundations, becoming front page news the world over. That a German cobbler should be beaten with impunity by a German officer was an outrage against law, order, decency and civilization. To-day, however,

hundreds and thousands of Germans, ~~even~~ Italian and Spanish cobblers, are beaten, tortured and killed merely because they are Jews, Socialists, Communists and revolutionaries. But there is very little interest evinced by public opinion or by the leaders of public opinion. The beating, torturing and killing of people has become an every-day incident in European life.

~~When in an Egyptian village in~~ 1906, an English officer was killed as the result of trouble ~~brewing because~~ of the persistance of his party of officers shooting pigeons against the wishes of the village head, pretty drastic sentences were inflicted on those villagers. Four villagers were hanged, two were sentenced to penal servitude for life, and fifteen others were imprisoned or flogged or both. The severity of the punishment was debated in the House of Commons and became front page news, having Bernard Shaw amidst a host of other distinguished people to criticize the vindictiveness and savagery of the proceedings as an outrage against decency and law. But to-day Bernard Shaw is foremost amongst the many distinguished people who excuse or admire the ruthless vindictiveness and savagery with which governments of totalitarian States imprison, flog and torture their subjects. The difference between the Bernard Shaw of 1906 and Bernard Shaw of 1936 who justified Italy's atrocities in Abyssinia as a means of civilization, may be taken as some measure of difference between the civilization that prevailed in Europe before 1914 and that which prevailed before the outbreak of this present war.

In pre-war days European civilization

was not only a class civilization; it was an imperialist civilization. Most countries of Africa and Asia belonged to some European power. And if any atrocities were committed there they were usually brought to the notice of the civilized world and due amends quickly made. For instance, the revelation of the Congo atrocities outraged European public opinion so much, that it was felt that the existence of such ~~atrocities~~ conditions was an outrage against the standards of Western Civilization. The effect of public opinion in this instance was overwhelming. Beginning in Britain, it spread to the Belgian public and through them ~~to the Belgian~~ Parliament, finally forcing the Belgian Government to completely reorganize the Congo Government and its methods of administration. To-day similar atrocities in Abyssinia, Spain, China, Austria, Germany and Czecho-Slovakia hardly cause a flicker in public opinion and certainly not sufficient flame to make it necessary for governments to pay the slightest notice to them.

The practice and psychology of persecution are intimately connected with the problem of civilization. They are discouraged and decay in civilized societies. This psychology of persecution is founded upon hatred, not of individuals but of groups other than those to which the persecutor belongs. In pre-war Europe large scale persecution was extremely rare. It existed in some extent Russia where the Government from time to time promoted Jewish pogroms. Mild persecution existed in German Polish provinces, Russian Poland and in the Balkans. ~~The~~ the difference of the persecutions in quantity or quality in those da· s as

compared with those of to-day are inconceivable. But it pales into insignificance before the organised ruthlessness of modern persecution. The treatment by the Tsarist Government of its Liberals, Socialists, Jews and revolutionaries was humanity itself, compared to the treatment meted out to the same classes of people in the Nazi Germany of to-day; it was gentle compared to the treatment witnessed in Soviet Russia. The most that was said when Hitler persecuted 600,000 Jews for the death of a diplomat at the hands of a crazy Jew, was that "Public opinion has been shocked". The reactions of Governments and peoples in pre-war Europe to these persecutions would have been different. The most remarkable example of this communal psychology is found in the Dreyfus case. That the judicial murder of one obscure Jewish officer in the French Army was recognized throughout Europe as a test case of European civilization, and that millions of Europeans felt that it was their duty to see the cause of justice prevail, speaks much for the respect for law, ~~in pre-war Europe~~, which has suffered such a serious eclipse at the present day. Was not Montaigne right when he summed up in a single sentence the verdict of civilized man - "The "savages who roast and eat the bodies of the "dead do not scandalize me as much as they who "persecute and torture the living!" What strange darkness has entered into the heart of ~~the~~ civilized man that he seems to be bent on out-savaging the savage by his triumphant delight in organised loot and murder?!

Since we have for some time been living in the midst of warring idealogies and

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since each contending party professes to fight for the cause of civilization, it is of paramount importance to have a clear conception of what we mean by the term 'civilization'. The dictionary defines it as "an advanced stage in social development". To be civilized is to be enlightened and refined; it is the antithesis of being barbarous or savage. These definitions may be not very illuminating in themselves, but they show at once that there are two main aspects of civilization - the individual and the social. That alone can be called a truly civilized State which succeeds in harmonising the urge for individual happiness and liberty with the demands of social integration and prosperity. ~~The dictionary would say that a civilized State is one where social development is advanced, enlightened and refined, which implies that its~~ The very structure of such a State and its methods of regulating social relations between classes and individuals, and its laws and administration, ~~and the object which it seeks to attain by communal organization or governmental action are of a particular kind - they must not be barbarous or savage; they must be~~ are enlightened and refined; ~~based on reason and a sense of values~~ True civilization ~~therefore~~ is based not merely on acquisitive efficiency, but on reason and justice and charity and a sense of values.

This may appear far too summary and inadequate to convey any but the vaguest idea of the actual content of civilization. But it suffices for our present purpose that reason, charity justice, ~~education~~ and a sense of values constitute the core of civilization, so far as our ~~relation with our fellow men~~ social relations is concerned. Unfortunately ~~reviewing~~ the conditions ~~that~~

prevailed in Europe in 1900 and those in 1938, we have seen that the drift has been towards anything but what we have just now understood to be civilization, with the result that we find the world once more at war. We find that darkness has once more commenced her reign. Very soon epidemic disease and starvation will take a terrific toll of human life in merry alliance with poison gas and incendiary bombs and submarines. In this dire predicament it is the sacred duty of all thinking minds to probe into the causes of this strange spectacle of starvation in the midst of overwhelming plenty, of abject misery right in the midst of all the conveniences that make for happiness and if possible to devise measures that are likely to restore the social equilibrium. We can but ask ourselves, what has become of our inward vision of spirit? For have we not been guilty of having forsaken our gods of humanity, tolerance and reason, which constitute civilization for those of perverted nationalism, power and greed?

Industrialism and Democracy with its counterpart, Nationalism, have transformed the whole of human life and have given immense powers to man over nature and over his fellow men. Commensurate with this power there has been no spiritual advance in human soul. As Sir Alfred Ewing has remarked "Beyond question many of these gifts "are benefits to Man, making life fuller, wider, "healthier, richer in comforts and interests, and "in such happiness as material things can promote. "But we are acutely aware that the engineer's gifts "have been and may be grieviously abused. In some "there is potential tragedy as well as present

"burden. Man was ethically unprepared for so great "a bounty. In the slow evolution of morals he is "still unfit for the tremendous responsibility it "entails. The command of Nature has been put into "his hands before he knows how to command himself."

Is the new social driving power of Industrialism and Democracy to be employed in the great constructive work of organizing ~~a Westernized World~~ humanity into a great Oecumenical Society in which it may find free play to work ~~(on a world-wide scale)~~ for the benefit of all Mankind? Or are we going to turn our new power to our own destruction by putting its unprecedentedly powerful drive into a number of ancient anti-social barbarous elements - of war, tribalism, intolerance, greed, and slavery ~~(and property)~~ - at the risk ~~of risk~~ of turning these once not wholly lethal vehicles of evil into veritable juggernaut cars?

These words quoted below were uttered twenty centuries ago as a warning, and they hold good equally to-day if we change names and places.

"O' Kings of Judah, and the inhabitants of "Jerusalem, behold, I will bring evil upon this place, "with which whosoever heareth his ears shall tingle. "Because they have forsaken me, and have estranged "this place, and have burned incense in it unto other "gods, whom neither they nor their fathers have known, "nor the Kings of Judah, and have filled this place "with the blood of innocents; they have built also "the high places of Baal, to burn their sons with "fire for burnt offerings unto Baal, which I command-"ed not, nor spake it, neither came it into my mind: "therefore, behold, the days come that this place "shall no more be called Tophet, nor the Valley of "the son of Hinnom, but the Valley of Slaughter."

For have not those days come now when men, ~~who were morally unprepared for receiving~~ the great powers of Industrialism and Democracy, have forsaken their gods of humanity, tolerance, reason and justice, and are paying the price of sending their sons and daughters to the valley of slaughter? This barbarism which has broken lose recently all over the world is not an external factor to us, it is internal; it is within us. Whether it will be our ultimate undoing we cannot say with certainty. It is better to remember that there have been periods in human history when people have considered signal events complacently when they have been catastrophic, while there have been other people who have mistaken ebullitions for cataclysm. ~~There can be no doubt that~~ something pretty drastic is happening to European Society and what has been usually called Western Civilization. And the world has become so closely knit by scientific inventions, that it is idle to expect the East to escape the holocaust if it fails actively to help in quenching the spreading flames. If only sensible men all the world over gird up their loins in time, there is no need for pessimism about the future of Homo Sapiens. For there is a certain Promethean elan even in the barbarism within us that makes me feel that it is civilization and not barbarism that will ultimately triumph.

Next Para

This is not the ~~mere~~ shallow optimism of youthful inexperience and prosperous circumstance but a hope and a faith based on the study of the nature and growth of human civilization. *

Before discussing the existence of this Promethean elan and how it is influenced by a genius I should like to digress and say a few words on the nature of the growth of civilizations. It has been pointed out by recent historians and climatologists that civilizations grow as the result of challenges, physical or otherwise, being presented

* The best response, we are further told, is evoked when the challenge is an optimum one, neither extremely severe nor extremely mild; for in the former first case action is annihilated and in the latter, not sufficiently stimulated. The growth of civilization is a glorious record of challenge after challenge, courageously faced and subdued by the human spirit. Each challenge has made its fibre tougher and its stature loftier. Drought and famine were the challenge. Irrigation and cultivation were the response to it of the human spirit. Inclement weather and the indigestibility of raw meat and grains were the challenge. Weaving and the use of fire were the response. Devastating diseases were the challenge. Medical science was the response. The tyranny of the flesh was the challenge. ~~The Re~~ The response was religion. Religious tyranny was the next challenge. The Renaissance and the Reformation were the response. The feebleness of the human body and the enormous distances that prevented the contact of remote peoples were the challenge. The response was the machine. The machine now has thrown down the gauntlet. Will the spirit of man take up the challenge? Assuredly.

"When doors great and small
Nine and ninety flew ope at our touch, should
The hundredth appal?"

Common-sense may now legitimately rise up and exclaim "This is all quite nice heroics — very nice to listen to and applaud. But who

has seen that abstract moral nature of man
that has to wrestle with the Frankenstein monster?
The persons visible and palpable to us are men of
common clay who are so whole-hearted engaged
in wrestling with one another that nothing seems
to be able to awaken them to a sense of their
common danger. Where then is that abstract
spirit of man about which such a panegyric
has been sung?

History gives the answer to the question.
The spirit of man though imperceptible in the
general mass, shines ~~dimly~~ in the minority
that regulates its ~~the~~ life in the light of great
ideals and burns brightest in ~~the~~ men of
genius who mysteriously appear in great
moments of crisis and lead humanity into
the paths of civilization with the aid of ~~the~~
sensible minorities. Such individuals have had
and will ~~have~~ continue to have immense influence
over the masses.

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between individuals and this relation of theirs consists in the coincidence of their individual fields of action. This coincidence combines individuals into a common ground and this common ground is what we call Society inasmuch as the individual's field of action is a part or aspect of the individual himself. Each single individual is co-extensive and indeed identical with the whole of the society of which he is a shareholder or in which he has a vested interest. On the other hand, inasmuch as the microcosm is distinct and distinguishable from the macrocosm, it cannot be said that every individual is identical with every other in spite of their being identical with the society through which they are related. The new and specific characters of those rare and superhuman souls that break the vicious circle of ~~primitive~~ diseased social life and ~~resume the work of creation~~ creates a new social order in which humanity can live & thrive freely may be called such personalities. ~~The mystically~~ illumined personality evidently stands to ordinary human beings as civilizations do to primitive societies. Consider for example the influence of prophets like Krishna, Buddha, Christ ~~or~~ Confucius and Mahamed ~~or Dante~~ or of scientists like Aristoth, Galileo, Watts, Edison, Marconi & Ross on their surroundings. In each case it has been immensely ~~most~~ beneficial. ~~We have also to~~ Humanity, however, has to guard against ~~a host of~~ charlatans who pretend to be mystically illumined and through villainy ~~scoundrelism~~ debauch normal society ~~by over-emphasizing one aspect of life. For instance,~~ such impostors. In our own country, the influence of false ~~Yogis or Sanyasins~~ religious leaders affords a striking example. ~~In both cases~~

They are

self-delusion or downright
No country is free from

paralysing or fanaticising

among

on the Buddhism

of civilised life the mutation from primitive to civilised life is evolved from the old through a passage of a temporary state of quiescence followed by a bout of dynamic activity.

This social situation presents a dilemma. If the creative genius fails to bring about the mutation that he has achieved in himself, in his milieu, his creativeness will be fatal to him. He will have to put himself out of gear with his field of action and in doing so he will have lost the will to live. This is the penalty of the genius whose failure to transform his social milieu convicts him of having been before his time. On the other hand, if the genius does succeed in overcoming the passive inertia or active hostility of his former fellows and does triumphantly transform his social milieu, which has been hitherto common ground between him and them, into a new order, he will thereby have made life impossible for men and women of common clay unless they can succeed in adapting their own selves in turn to the new social milieu that has now been imposed on them by the triumphant genius's masterfully creative will. The emergence of a superman or genius inevitably presupposes social conflict, since the social equilibrium which the genius has upset by the mere fact of his personal emergence has eventually to be solved either by his social triumph or social defeat.

If we have spent time a little too long discussing the importance of roles of

individuals and minorities in growths of civilizations it is because the future belongs to them. So much so that Mr. Wells has declared: "I am building my expectation of a new "phase in human affairs upon the belief that "there is a profoundly serious minority in the "mass of our generally indifferent species. "I cannot explain the existence of any of the "great religions, I cannot explain any fine "and grave constructive process in history, "unless there is such a serious minority "amidst our confusions. They are the salt of "the earth; these people capable of devotion "and of living lives for remote and mighty "ends - and, unless the composition of our "species has altered, they are as numerous as "they have ever been." The great new social forces of Industrialism and Democracy which Western Civilization has thrown up in the course of its growth have been evoked from the depths by a tiny creative minority. The creative minority in the modern Western world is in danger of seeing its advance brought to a standstill and the ground that it has conquered filched away by an act of betrayal that has prostituted the new-born powers and the new made apparatus of this handful of pioneers to the anti-social function of debauching the rest of society. This betrayal is a dastardly crime and yet in exposing it we have not really probed to the bottom of the mischief. For the life of the many could never have been debauched so efficiently by the misapplication of the inventions of the few if the many had not remained morally and intellectually stationary

all the time while the few were making their tremendous ~~and~~ intellectual advance. This stagnation of the masses is the fundamental cause of the crisis with which humanity is confronted to-day. The very fact that the growths of civilizations are the work of creative minorities carries an implication that the uncreative majority will be left behind unless the pioneers can contrive some means of carrying along with them in their eager advance this sluggish rear-guard. In every growing civilization the great majority of its individuals are practically in the same stagnant quiescent condition as members of a primitive society who are ever in a state of rest. More than that, the great majority of the participants in any civilization in any phase are men of like passions - of identical human nature - with primitive men. The distinguishing feature of civilizations is the fact that they contain creative individuals and ~~or~~ creative minorities. The capacity of these creative individuals ~~or~~ and minorities to move the inert masses through the radiance of their personalities constitutes the criterion of a civilization growth.

Civilization, ~~I~~ said, came of reflection and education. Since it is not possible for every man to be a thinker, it has been the task of those few mystically illumined personalities or minorities to lift mankind out of its primitive surroundings and place it on the path towards civilization. And we may remind ourselves of Mr. Wells's declaration that the future of civilization depends on the influence and role of these minorities of serious individuals in shaping the destinies of the future

world. Since we took note of the fact, earlier this evening, that barbarism had once more been let lose in the world, it is not out of place to say here a few words about the future of civilization - to allow speculation to take the field.

To sum up. I began by saying that the question which stared us in the face today was whether civilization or barbarism would triumph. I also tried to show, in a not ideal way, the drift towards barbarism in the Europe after the War by comparing conditions of Europe ~~in~~ 1900 with those prevailing in 1938 and that this barbarism existed inside men's souls and not outside. Then I tried to define what was meant by civilization, how it grew - through responses to a series of challenges - and that its criterion of growth consisted in the ~~exist~~ emergence from time to time of ~~of a few mystically~~ illumined personalities and the existence of strong ~~or~~ minorities who influenced the life of their generally indifferent species by cleansing them of their primitive instincts, making them more refined and enlightened - which as we have noted already is a characteristic of civilized beings. ⊕

Next Para: Another page for a page

Next para → The torch of civilization is not extinguished; it is temporarily hidden by a ~~the~~ Smoke ~~cloud~~ of barbarism. Dimly we can perceive behind that cloud of smoke ~~of barbarism~~ the flicker is ~~di~~ can still be seen ~~flame of civilization~~. When the hour of reason and sanity approaches this distracted world, then civilization will be on the ascent ~~It~~ will be carried forward by those serious

The flame will burst forth once again and the stifling smoke will ~~disa~~ vanish; and the torch →

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minorities and individuals, who are, as Mr. Wells says, the salt of this earth. In fact, the future of human history and civilization are bound up intimately with the illumined minorities or individuals whose influence will radiate with a glow in a dark night. If in the act of the lights glowing, objects which come in contact get also illumined and so spread ~~until~~ the vast dark night ~~is one patch of light, then~~ will hold no terrors to us. ~~we may look forward to a new period of human~~ The night will pass and the dawn will breaking ~~history and~~ civilization, based on reason, tolerance, education, humanity and justice instead of as it is to-day, on hatred, persecution, vengeance, intolerance and power.

other torches will be lighted and the light will spread until

ushering in a new day of human

We have one last question to answer. So far we have discussed nothing about it, though we have hinted at its existence earlier. Is there in human nature a quality or property - like the inflammability of ~~grass~~ from a light - which catches light from the illumined spirit of the genius? Or is there in human souls something of that civilizing element which takes fire from the torch of/civilizer? The answer seems to be in the affirmative; that men in their Zeus like souls possess a Promethean spark. In order to clarify this statement let us call in the aid of mythology and consider the story of Prometheus and Zeus. Zeus owed his victory over Cronos to Prometheus and after the victory Zeus wanted the cosmic forces to remain stationary, which Prometheus did not. Now Prometheus works indefatigably for everything in life which Zeus tries to rule out. For he is an insatiable creator, a kindler of fire, a probing and progressive mind, the mythological personificat-

of the continuity of the growth process, the Bergsonian elan vital. He knows that unless Zeus keeps on the move, the new ruler of Olympus will inevitably be overthrown in his turn, like Cronos before him, which is the reason why Prometheus gives no peace to Zeus. In every situation Prometheus always ranges himself on the side of thought against force and progress against arrest. Prometheus sets the will of Zeus at defiance and leads mankind onwards and upwards from darkness to light, for "All that of art Man has, Prometheus gave". In this contest Prometheus is physically at Zeus's mercy. Yet victory is in Prometheus's hands, for no torture Zeus inflicts can overcome Prometheus's will power and this will power guards a secret Zeus fain would know. The secret is that if Zeus persists in his static, tyrannical posture, he is dooming himself to be overthrown like his predecessors by the brute force which he has deliberately enthroned instead of thought. Moral victories are not won by mental chicane and the cause of Zeus's surrender to Prometheus assuredly lies deeper. Zeus was 'not quite what he seemed' because there was in him a spirit of ally-adversary - a glimmer of Promethean light in the soul of Zeus, which Zeus himself was unable wholly to extinguish. This was it which gave Zeus an inkling that Prometheus possessed a secret which ~~Zeus~~ Zeus did not know, and which was big with his fate, though he thought of no better way of learning it than by extorting it by force, which as he discovered by trial was unawailing. The reconciliation between Prometheus and Zeus was achieved because their conflict kindled into a flame the Promethean spark which was all the time latent in Zeus's soul.

In psychological analysis it will appear that the souls of Prometheus and Zeus are not of separate individuals but of one and the same soul.

~~It is~~ Because of the existence in men's Zeus souls of this Promethean spark, it has been possible for civilizations to grow and flourish. It is also because of the existence of this same Promethean spark in men's souls that the mystically illumined personalities or minorities have been able to convert by the radiation of their influence and Promethean elan the vast majority of Zeus like, indifferent species of mankind. If at the present crisis in the history of the world not reason and the Promethean spark which constitute civilization, but brute force and Zeus which constitute barbarism, rule the world, it is only because ultimately civilization is going to triumph. ~~That~~ No creation can happen without a dynamic bout of activity - be that suffering or what it may - ~~we have already taken note of.~~ Speaking of this

Perhaps let us take heart and not despair and feel that this Promethean suffering which is inflicted on the whole of humanity will bring ultimately a Promethean victory, purging humanity of all its Zeus like contents.

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night
To defy power which seems omnipotent;
To love, and bear, to hope till Hope creates
From its own wreck the thing it contemplates,
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory!"

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the savage by his triumphant delight in organised loot and murder!

Since we have for some time been living in the midst of warring idealogies and since each contending party guilty of atrocities professes to fight for the cause of civilization, it is of paramount importance to have a clear conception of what we mean by the term 'civilization'. The dictionary defines it as "an advanced stage in social development". To be civilized is to be enlightened and refined; it is the antithesis of being barbarous or savage. These definitions may be not very illuminating in themselves, but they show at once that there are two main aspects of civilization - the individual and the social. That alone can be called a truly civilized state which succeeds in harmonizing the urge for individual happiness and liberty with the demands of social integration and prosperity. The very structure of such a state and its methods of regulating social relations between classes and individuals, and its laws and administration are enlightened and refined. True civilization is based not merely on acquisitive efficiency but on reason and justice and charity and a sense of values.

This may appear far too summary and inadequate to convey any but the vaguest idea of the actual content of civilization. But it suffices for our present purpose that reason, charity justice and a sense of values constitute the core of civilization, so far as social relations are concerned. But unfortunately of late, the drift has been towards anything but what we have just now understood to be civilization, with the

result that we find the world once more at war. We find that darkness has once more commenced her reign. Very soon epidemic disease and starvation will take a terrific toll of human life in merry alliance with poison gas and incendiary bombs and submarines. In this dire predicament it is the sacred duty of all thinking minds to probe into the causes of this strange spectacle of starvation in the midst of overwhelming plenty, of abject misery right in the midst of all the conveniences that make for happiness and if possible to devise measures that are likely to restore the social equilibrium. We can but ask ourselves, what has become of our inward vision or spirit? For have we not been guilty of forsaking our true gods, of humanity, tolerance and reason, for the false gods of rabid nationalism, power and greed?

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"before he knows how to command himself."

Is the new social driving power of Industrialism and Democracy to be employed in the great constructive work of organizing humanity into a great Oecumenical Society in which it may find free play to work for the benefit of all Mankind? Or are we going to turn our new power to our own destruction by putting its unprecedentedly powerful drive into a number of ancient anti-social barbarous elements - of war, tribalism, intolerance, greed and slavery - at the risk of turning these once not wholly lethal vehicles of evil into veritable juggernaut cars?

The words quoted below were uttered twenty centuries ago as a warning, and they hold good equally to-day if we change names and places.

"O, Kings of Judah, and the inhabitants "of Jerusalem, behold, I will bring evil upon "this place, with which whosoever heareth his "ears shall tingle. Because they have forsaken "me, and have estranged this place, and have burn- "ed incense in it unto other gods, whom neither "they nor their fathers have known, nor the Kings "of Judah, and have filled this place with the "blood of innocents; they have built also the "high places of Baal, to burn their sons with "fire for burnt offerings unto Baal, which I com- "manded not, nor spake it, neither came it into "my mind: therefore, behold, the days come that "this place shall no more be called Tophet, nor "the Valley of the son of Hinnom, but the Valley "of Slaughter." For have not those days come now when men having forsaken their gods of humanity, tolerance, reason and justice, are paying

the price of sending their sons and daughters to the valley of slaughter? This barbarism which has broken lose recently all over the world is not an external factor to us, it is internal; it is within us. Whether it will be our ultimate undoing we cannot say with certainty. It is very likely that the forces that have influenced the course of our evolution will not permit our total extinction. But whatever the future may have in store for us, there can be no doubt that at the present moment something pretty drastic is happening to European Society and what has been usually called Western Civilization. And the world has become so closely knit by Western scientific inventions, that it is ~~idle to expect~~ the East to escape the holocaust if it fails actively to help in quenching the spreading flames. If only sensible men all the world over gird up their loins in time, there is no need for pessimism about the future of Homo Sapiens. For there is a certain Promethean elan even in the barbarism within us that makes me feel that it is civilization and not barbarism that will ultimately triumph.

This is not the shallow optimism of youthful inexperience and prosperous circumstance but a hope and a faith based on the study of the nature and growth of human civilization. It has been pointed out by recent historians and climatologists that civilizations grow as the result of challenges, physical or spiritual, being presented to them at their inception. The best response, we are further told, is evoked when the challenge is an optimum one, neither extremely severe nor extremely mild; for in the former case action is annihilated and in the latter, not sufficiently

stimulated. The growth of civilization is a glorious record of challenge after challenge, courageously faced and subdued by the human spirit. Each challenge has made its fibre tougher and its stature loftier. Drought and famine were the challenge. Irrigation and cultivation were the response to it of the human spirit. Inclement weather and the indigestibility of raw meat and grain were the challenge. Weaving and the use of fire were the response. Devastating diseases were the challenge. Medical science was the response. The tyranny of the flesh was the challenge. The response was religion. Religious tyranny was the next challenge. The Renaissance and the Reformation were the response. The feebleness of the human body and the enormous distances that prevented the contact of remote peoples were the challenge. The response was the machine. The machine now has thrown down the gauntlet. Will the spirit of man take up the challenge? Assuredly

> "When doors great and small
> Nine and ninety flew ope at our touch,
> Should
> The hundredth appal?"

Common sense may now legitimately rise up and exclaim "This is all quite nice heroics - very nice to listen to and applaud. But who has seen that abstract moral nature of man that has to wrestle with the Frankenstein monster? The persons visible and palpable to us are men of common clay, who are so whole-heartedly engaged in wrestling with one another that nothing seems to be able to awaken them to a sense of their common danger. Where then is that abstract spirit of man about which such a panegyric has been sung?"

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History gives the answer to the question. The spirit of man though imperceptible in the general mass, shines in the minority that regulates its life in the light of great ideals and burns brightest in men of genius who mysteriously appear in great moments of crisis and lead humanity into the paths of civilization with the aid of sensible minorities. Such individuals have had and will continue to have immense influence over the masses. They are rare and superhuman souls that break the vicious circle of diseased social life and create a new social order in which humanity can live and thrive freely. Such illumined personalities evidently stand to ordinary human beings as civilizations do to primitive societies. Consider for example the influence of prophets like Krishna, Buddha, Christ, Confucius and Mohamed, or of scientists like Aristotle, Galileo, Watts, Edison, Marconi and Ross on their surroundings. In each case it has been immensely beneficial. Humanity, however has to guard itself, especially in periods of spiritual crises, against charlatans who pretend to be mystically illumined and through self-delusion or downright villainy debauch normal society. No country is free from such impostors. In our own country the paralysing or fanaticising influence of false religious leaders on the average Indian affords a striking example.

If we have spent time a little too long discussing the importance of roles of individuals and sensible minorities in growths of civilizations it is because the future belongs to them. So much so that Mr. Wells has

declared: "I am building my expectation of a new "phase in human affairs upon the belief that "there is a profoundly serious minority in the "mass of our generally indifferent species. I "cannot explain the existence of any of the great "religions, I cannot explain any fine and grave "constructive process in history, unless there is "such a serious minority amidst our confusions. "They are the salt of the earth; these people "capable of devotion and of living lives for re-"mote and mighty ends - and, unless the composi-"tion of our species has altered, they are as nu-"merous as they have ever been." The great new social forces of Industrialism and Democracy which Western Civilization has thrown up in the course of its growth have been evoked from the depths by a tiny creative minority. The creative minority in the modern Western world is in danger of seeing its advance brought to a standstill and the ground that it has conquered filched away by an act of betrayal that has prostituted the new-born powers and the new made apparatus of this handful of pioneers to the anti-social function of debauching the rest of society.

This betrayal is no doubt a dastardly crime but yet in merely exposing it we have not really probed to the bottom of the mischief. For the life of the many could never have been debauched so efficiently by the adroit misapplication of the inventions of the few if the many had not remained morally and intellectually stationary all the time while the few were making their tremendous intellectual advance. This stagnation of the masses is the fundamental cause of the crisis with which humanity is

confronted to-day. The very fact that the growths of civilizations are the work of creative minorities carries an implication that the uncreative majority will be left behind unless the pioneers can contrive some means of carrying along with them in their eager advance this sluggish rear-guard. In every growing civilization the great majority of its individuals are practically in the same stagnant quiescent condition as members of a primitive society who are ever in a state of rest. More than that, the great majority of the participants in any civilization in any phase are men of like passions - of identical human nature - with primitive men. The ~~distinguishing~~ feature of civilizations is the fact that they contain creative individuals and creative minorities. The capacity of these creative individuals and minorities to move the inert masses through the radiance of their personalities constitutes the criterion of civilization's growth.

To sum up. I began by saying that the question which stared us in the face to-day was whether civilization or barbarism would triumph. I also tried to show, in a not ideal way, the drift towards barbarism in the Europe after the War by comparing conditions of Europe in 1900 with those prevailing in 1938 and that this barbarism existed inside men's souls and not outside. Then I tried to define what was meant by civilization, how it grew - through responses to a series of challenges - and that its criterion of growth consisted in the emergence from to time of illumined personalities and the existence of

strong minorities who influenced the life of their generally indifferent species by cleansing them of their primitive instincts, making them more refined and enlightened - which as we have noted already is a characteristic of civilized beings.

And now for a peep into the future of our civilization. In the great crises of human life and history, it is the very nature of pessimism to fear a general dissolution. But in our short survey we have seen how every challenge thrown out by the forces of destruction has been met and overcome by the human spirit at stage after stage of its irresistable growth. This should hearten us against despair and stir up our spirit to combat that paralysis of thought and action which constant listening to the helpless whine of pessimism generates.

The torch of civilization is not extinguished; it is temporarily hidden by the smoke of barbarism. Dimly behind the cloud of smoke the flicker can still be seen. The flame will burst forth once again and the stifling smoke will vanish; and the torch will be carried forward by those serious minorities and individuals, who are, as Mr. Wells says, the salt of this earth. Other torches will be lighted and the light will spread until the vast dark night will hold no terrors to us. The night will pass and the dawn will break ushering in a new day of human civilization, based on reason, tolerance, education, humanity and justice instead of as it is to-day, on hatred, persecution, vengeance, intolerance and power.

We have one last question to answer. So far we have discussed nothing about it, though we have hinted at its existence earlier. Is there in human nature a quality or property-like the inflammability of hay from a light - which catches light from the illumined spirit of the genius? Or is there in human souls something of that civilizing element which takes fire from the torch of the civilizer? The answer seems to be in the affirmative; that men in their Zeus like souls possess a Promethean spark. In order to clarify this statement let us call in the aid of mythology and consider the story of Prometheus and Zeus. Zeus owed his victory over Cronos to Prometheus and after the victory Zeus wanted the cosmic forces to remain stationary, which Prometheus did not. Now Prometheus works indefatigably for everything in life which Zeus tries to rule out. For he is an insatiable creator, a kindler of fire, a probing and progressive mind, the mythological personification of the continuity of the growth process, the Bergsonian elan vital. He knows that unless Zeus keeps on the move, the new ruler of Olympus will inevitably be overthrown in his turn, like Cronos before him, which is the reason why Prometheus gives no peace to Zeus. In every situation Prometheus always ranges himself on the side of thought against force and progress against arrest. Prometheus sets the will of Zeus at defiance and leads mankind onwards and upwards from darkness to light, for "All that of art man has, Prometheus gave". In this contest Prometheus is physically at Zeus's mercy. Yet victory is in Prometheus's hands, for no

torture Zeus inflicts can overcome Prometheus's will power and this will power guards a secret Zeus fain would know. The secret is that if Zeus persists in his static, tyrannical posture, he is dooming himself to be overthrown like his predecessors by the brute force which he has deliberately enthroned instead of thought. Moral victories are not won by mental chicane and the cause of Zeus's surrender to Prometheus assuredly lies deeper. Zeus was 'not quite what he seemed' because there was in him a spirit of ally-adversary - a glimmer of Promethean light in the soul of Zeus, ~~which Zeus~~ himself was unable wholly to extinguish. This was it which gave Zeus an inkling that Prometheus possessed a secret which Zeus did not know, and which was big with his fate, though he thought of no better way of learning it than by extorting it by force, which as he discovered by trial was unavailing. The reconciliation between Prometheus and Zeus was achieved because their conflict kindled into a flame the Promethean spark which was all the time latent in Zeus's soul. In psychological analysis it will appear that the souls of Prometheus and Zeus are not of separate individuals but of one and the same soul.

Because of the existence in men's Zeus souls of this Promethean spark, it has been possible for civilizations to grow and flourish. It is also because of the existence of this same Promethean spark in men's souls that the mystically illumined personalities or minorities have been able to convert by the radiation of their influence and Promethean elan the vast majority of Zeus-like, indifferent species of

...erson and the ...

...which constitute civilization, but brute force and Zeus which constitute barbarism, rule the world, it is only because ultimately civilization is going to triumph. No creation can happen without a dynamic bout of activity - be that suffering or what it may.

Perhaps let us take heart and not despair and feel that this Promethean suffering which is inflicted on the whole of humanity will bring ultimately a Promethean victory, purging humanity of all its Zeus like contents.

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
To love, and bear, to hope till Hope creates,
From its own wreck the thing it contemplates,
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory."

That is civilization. The world is sorely in need of it and I am convinced that ultimately after suffering enough woes, it will prevail.